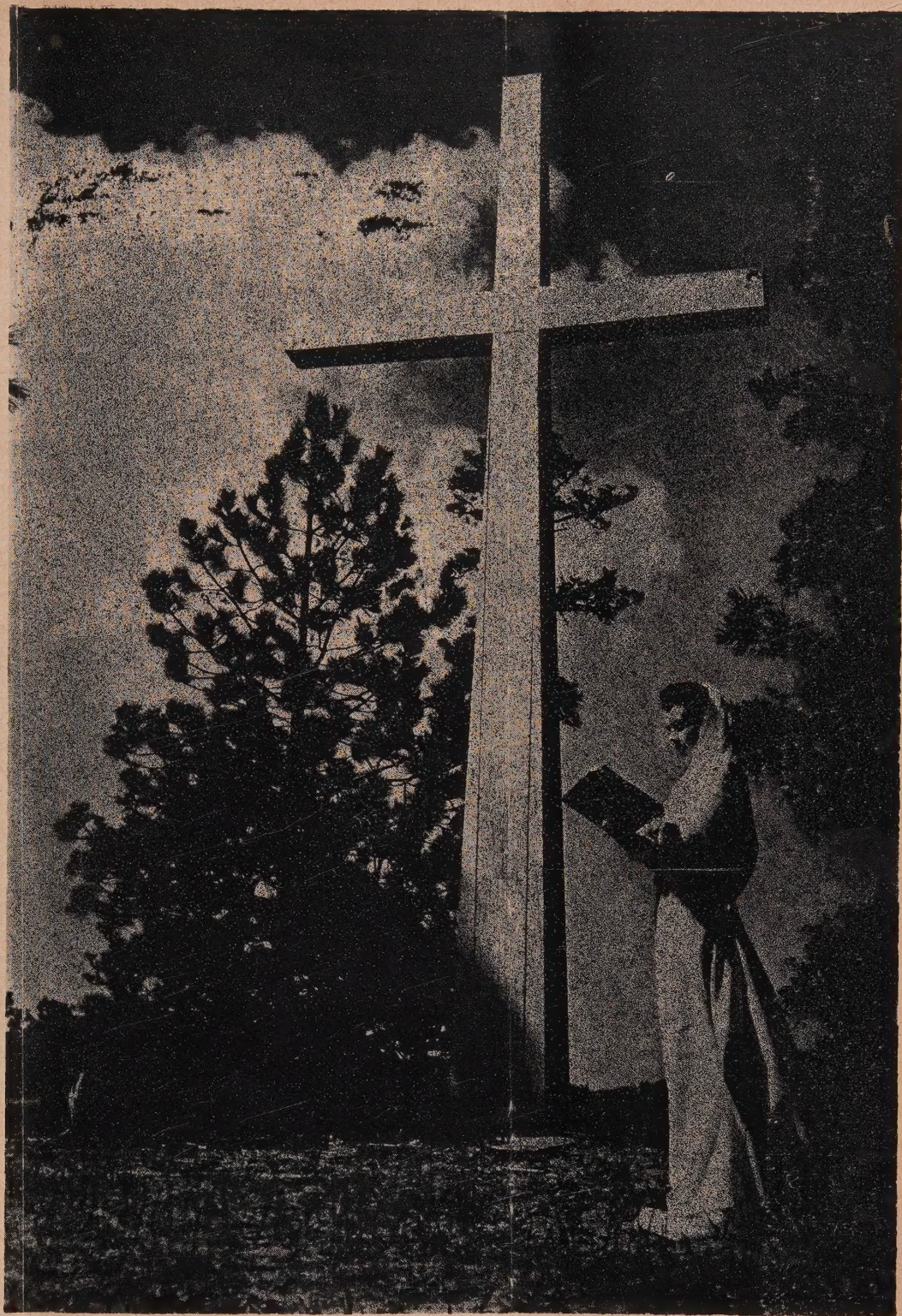


APRIL

1953



Glad Tidings

Vol. XXVIII

No. 4



It was almost beyond my believing, but here I was in Beirut, the beginning of my itinerary of the Holy Land. I had dreamed and hoped that some day I might have the opportunity to walk where Jesus walked. And now that dream was to be more than imagination.

We had come by El Al airline, the new Israel Airline, all the way from New York, stopping at London for the great Pentecostal World Conference. It was my privilege, too, after thirty years, to meet with my brothers once again. Although I thrilled at the opportunity to once again visit my native land and to renew my acquaintance with my own brothers, yet the thrill of stepping on the holy shores where Jesus walked was the thrill that really filled my heart.

We had left Paris, France, at ten-thirty at night, and now we had arrived at Beirut at seven the next morning, a distance of twenty-two hundred miles. We flew approximately two hundred and fifty miles per hour. In the plane were thirty-seven Pentecostal preachers. What a glorious time we had there up in the clouds, singing the songs of Zion, praising God, giving our testimonies. No wonder the captain of this great airship wrote a poem. This was the strangest flight he had ever been on.

**Ladies and gentlemen, it gives us pleasure  
To have carried today people that treasure  
Their conviction of faith and, in good  
measure,**

**The love of their work into their leisure.**

**It's been our job to carry by air  
People who travel—some with despair,  
Some that just sparkle as they stand and  
stare**

**At the wondrous things seen on their ar-  
rival there.**

**Never before since we started to fly  
Have we held a church service here in  
the sky.**

**Come to think of it, we wonder why;  
We never before did give it a try.**

I had talked to the stewardess and the co-pilot, and they made remarks on this wise: "When we heard that we were to have a Pentecostal passenger list, we really wondered what kind of a crowd this would be, but—" they continued as we made the end of our journey, "this was really the most enjoyable list of passengers we have ever had." I believe they meant it. Our stewardess was Jewish, as was the steward. The captain was a Canadian; the co-pilot was Israeli; the radio man was Egyptian; the navigator was Spanish.

On our way we had crossed over the island of Cypress. From a height of ten thousand feet, Cypress looks for all the

Brother Carrington is pastor of Bethel Temple in Turlock.

## A Modern Pilgrimage to The Holy Land

by Robert Carrington

world like a big sand dune. It was here where Paul and Barnabas preached the gospel. Acts, the thirteenth chapter, tells of Elymas the sorcerer, who withstood them, seeking to turn away the deputy from the faith. Paul set his eyes on him and rebuked him and said, "*Behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.*" This journey to Cyprus that took Paul so long would take us only a few minutes by air.

The landing field at Beirut is the top of a hill that has been leveled off. It was an odd experience, seeing the valley below us, and suddenly we were landing. It took us quite some time to get through customs. We did not know that this was the beginning of a long series of stops. We did not know that we would have to be detained so many times by custom officials and border patrols. We very quickly learned that we were now in the near East, and the ways of these people are different.

There were six cars—Chryslers and Buicks, all late-model cars. In fact, we saw no cars of ancient vintage. As soon as our party of thirty-seven was loaded in the six vehicles, away we went at great speed, for these drivers wanted to show speed-crazy Americans that they could drive, too. The speedometer registered one hundred and twenty, but I was quite relieved to find that meant kilometers, five-eighths of a mile to a kilometer. The driving is different, too, for they drive by the horn—honk, honk, honk, honk. A donkey is in the way, a flock of sheep, a car, a child, some beggars; and constantly it is honk, honk, honk. In fact, our driver was stopped on a mountain road for not honking.

Well, here we go along the fabulous road, the crossroads of the East. The highway is good, and for a distance of twenty miles we skirt the Mediterranean. Suddenly we come into the city of Beirut proper. Strange sights we see that we have never seen before—very narrow streets, people, donkeys, sheep everywhere, and horns honking. Everyone has patches on his clothes, it seems; rags and tatters, clothes that barely stay together. Here is our first sight of women behind black veils, for this is Mohammedan territory indeed. We do not stop at Beirut, although we would like to, for we would like to contact some of our missionaries here. But we keep traveling up the highway to a height

of five thousand feet, over territory that looks for all the world like the territory of our own California coast. Over on our right is Mt. Herman, snow-capped. This is Mt. Herman upon which the Lord Jesus Christ Himself was transfigured before His disciples, Peter and James and John. This mountain was the northern border of Israel. It is called at times "the Mountain of the Chief." Sometimes beautiful Mt. Herman is called the "Snow Mountain," because when the whole country is parched with the summer sun, white lines of snow streak the head of Herman, 9800 feet high. It is the most conspicuous and beautiful mountain in Palestine or Syria.

Over the range in back of us, as we stand looking at Mt. Herman, are the cedars of Lebanon. There are not many cedars at the present time. Our guide told us there were only about four hundred trees left. Below us is the great fertile valley of Baku, which looks for all the world like our own San Joaquin Valley. There are mountain ranges on either side of this great fertile valley, the scene of many wars, his valley was called at one time the bread basket of the Greeks. At another time, it was called the bread basket of the Romans, for great quantities of grain and vegetables were taken from this great fertile valley to feed the delicate appetites of those world conquerors.

Suddenly we see scenes that we would never see in California. Here farmers are threshing their grain just exactly as they did in Bible days. Here we see a camel train coming in, the camels are loaded with great piles of grain, great sheaves tied to their backs. A little donkey is leading a string of perhaps twenty camels. It was quite delightful to this pilgrim to ask the camel driver to be so kind as to let me ride one of his beasts. With a roll of his tongue in the back of his throat, the camel driver made a rolling guttural sound, and the beast of burden with many a groan and moan obediently knelt on the ground, and this carweary traveler climbed aboard his back and had quite a ride on this beast of burden. Oh yes, we must have a ride on the donkey. Donkeys are everywhere, but we must get on one and have our picture taken.

Back into our twentieth-century camels, these horseless carriages, and on our way again. Just off the road right here is a Bedouin tent—a spiderly-looking affair in the middle of a large field—no trees, no vegetation of any kind, some



dogs, some oxen, a string of camels, black goats (all the native goats are black), a flock of sheep. Of course, we wanted a picture of this pastoral scene in the valley. We asked our driver to stop, and no sooner were we stopped,

than a crowd of perhaps fifteen boys came running from their tents over the field like a bunch of sheep. They were waving sticks in the air and crying "Baksheesh, baksheesh." They wanted money, but we wanted a picture so we

tried to make signs that we wanted a picture, but these persistent boys could hardly wait. No sooner was their picture taken, than we threw a handful of coins in the air. What a glorious mad scramble for some baksheesh.

### IN THE GARDEN TOMB

*"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."*—John 19:41-42.

That afternoon, about three o'clock, the ninth hour, we were standing on the hill called Calvary, the place where our Master was crucified.

I had wandered down the hill a bit in the direction away from the city. I had gone only a few paces when our guide stepped up to me and said, "Look, there is the garden, the garden wherein is the sepulchre where Jesus was laid."

It was at the bottom of the hill, not more than a hundred yards from where I was standing. This amazed me, for I thought we would have to travel some distance before coming to the place of the garden tomb. It was not really until I got back to my room, picked up my Bible, and saw what the Scripture says, *"Now in the place where he was crucified there was a garden,"* that my heart was satisfied. The sepulcher had to be close to Calvary.

Imagine our expectancy. We had come almost twelve thousand miles by plane—these modern pilgrims—to see the



**GOLGOTHA, the place of the skull. It is believed that the cross of Jesus stood on the spot which now grows the larger tree in the picture.**

place where the Lord lay. The thrill in our hearts was no less than the thrill in the hearts of countless thousands of others who have made the pilgrimage to the Holy Land, to this very spot, to gaze at the place where Jesus broke the bonds of death and set the captive free.

Our guide took us up a little street until we came to a stone garden wall. There we saw a green sign painted with white letters, "The Garden Tomb, the place wherein the body of our Lord was laid." On the outside was a bell with a string attached. Our guide pulled the cord, and a little man opened the door—a wonderful man, the keeper of the tomb. What a man of God he is! A born-again Christian, a man inspired through and through, thrilled with the glorious privilege of showing pilgrims in this modern day the empty tomb. What a thrill it was to us as he gave his personal testimony.

"Friends," he said, "It is my privilege to tell you what Jesus has done for me." He told the story of his conversion, how Jesus came into his heart, and how he was truly born again. "And" he continued, "It is my privilege above the privilege of any man on earth to show travelers this place.



**GETHSEMENE is now a Mohammedan cemetery. The tree branches in the foreground are on the tree believed to be standing on the spot on which stood the cross of Jesus. Brother Carrington is shown looking over Jerusalem.**

Many, many men have come to this tomb, some of them army generals, some of them skeptics. They step into the empty tomb, and there I have seen them with bowed heads, tears streaming from their eyes, weep their way through a glorious born-again experience with my living risen Lord."

And now our first glimpse of the place where Jesus was laid. Everything is silence, for we can do nothing but gaze. We are here at the eventide. First we notice the surroundings, a beautiful, well kept garden. There are lovely flowers and in a corner a young mustard tree about twenty feet high. There were roses and lilies and blooms of various kinds. The garden itself almost makes a natural amphitheatre facing a rock wall in the side of which is the entrance to the sepulcher, a rectangular hole cut into the face of the rock. There is a worn place where travelers have stepped across the threshold to go inside the tomb. In front there is a low hewn wall which makes a trough between itself and the face of the tomb. It is in this trough that the stone, looking much like an over-large millstone, would be rolled. The tomb itself give evidence that at one time there was here an early Christian church. There are niches high up on the wall that would indicate places for the vessels of worship. Still to be



**THE GARDEN TOMB. Note the ridge that is in front of the garden wall. Behind this the disk of stone was rolled to and from the doorway.**



seen is a carved spot showing an anchor, a sign of the early Christian church. On the rock floor outside the tomb is evidence of a place of baptism in the shape of a heart.

The sepulcher is divided into two compartments. The compartment on the left is for friends and loved ones to come and to watch over the body. On the outside of the tomb over on the right, about seven feet up, there is a hole to give light to the outside of the tomb when the stone would be rolled away. I stoop, endeavoring to get into the position that John would have taken as he stooped to look into the tomb, and there in front is the rock ledge on which the angel sat and on which John saw the linen clothes. There is a gate guarding the compartment on the right. Of course that would not have been there when our Lord Jesus was laid in the tomb. The gate has been added as protection in these days.

Now we step inside and see the evidence of the place where the King of Life was laid lifeless. Up against the back wall there is the place that looks somewhat like a coffin, the outside wall of which is broken down. The place where our Master lay has a slight slope. There is a stone head rest for a pillow and a recess cut into the rock at the opposite side. I walk inside the gate to get a clearer, better view of the place where my Lord lay. A great solemnity fills my

heart as I view this sacred spot. Stone enclosed, this tomb is cut out of solid rock. With all my heart I believe that this is the place where my Lord was laid. This is the tomb that the soldiers made as fast as they could according to Pilate's order. Here the angels stood on that glorious morning of the sunrise of the world.

I knelt at that sacred spot and uttered the words of Mary: Rabbboni, my very own Master. I dedicated my life afresh, anew to my King of kings—the King over death, over hell, over the grave. He broke the bonds asunder. He set the captive free. Death could not hold Him. Stone could not keep Him. Hell could not bind Him. I rejoiced. I could but constrain myself as I came out of that sepulcher, saying Hallelujah! Christ arose!

The next day was Sunday. Our party came there early in the morning, and we sat at that terraced garden overlooking the sepulcher. A great song arose in our hearts: "Up from the grave He arose, With a mighty triumph o'er His foes; He arose a victor from the dark domain, And He lives forever with His saints to reign. He arose! He arose! Hallelujah, Christ arose!"

I have seen the place where my Lord lay. I have seen and I believe. Blessed are they who having not seen, yet believe.

## RESURRECTION GLORY

One day the gardener showed me  
A bulb all brown and bare,  
And in the ground he laid it  
Away with tender care.  
And then no more I saw it;  
The gardener marked the spot;  
I went about my business—

Weeks later to the garden  
I did my steps retrace,  
When lo, a pure white lily  
Bloomed right above the place.  
The bulb had risen in glory,  
No longer brown and bare—  
Its resurrection body  
The blossoms sweet and fair.

And as I gazed upon it  
I thought of that dark day  
When Jesus' broken body  
Was also laid away.  
'Twas sown in weakness, surely,  
But raised again in pow'r;  
No tongue can fully tell it,  
The glory of that hour.

And one day, like the lily,  
I too shall buried be;  
But if I trust in Jesus  
I shall be raised, as He.  
The lily tells me truly,  
I shall be glorified  
With a beautiful new body  
When this one's laid aside.

—Elizabeth Bertenshaw.

Milton, the blind, who looked on  
Paradise;  
Beethoven, deaf, who heard vast  
harmonies;  
Byron, the lame, who climbed toward  
Alpine skies;  
Who pleads a handicap, remembering  
these? —Storey

## Easter

*"I am he that liveth, and was dead;  
and behold I am alive for evermore."*  
—Rev. 1:18.

CHRIST'S DEATH. That Christ Jesus the Lord actually suffered death on the cross without the gates of Jerusalem, more than eighteen hundred years ago, is a fact fully attested by history, both sacred and profane. It is a cardinal article in the faith of Christendom. If it be not so the gospel is a myth, the four Evangelists were either deceived or deceivers, the Church of all ages has borne false testimony, and no redemption for sin has been made.

CHRIST'S RESURRECTION. This is also a doctrine of the Christian Church, vital and all-embracing in its character and relations, both to God's moral government and man's spiritual condition and eternal destiny. It is likewise an historical fact. All the Evangelists and Apostles and many more of the primitive disciples, were eye witnesses to the fact of His resurrection. No fact in sacred or profane history is more clearly established by credible evidence.

CHRISTIANITY, THEREFORE, RESTS UPON A SOLID HISTORICAL BASIS. Its claims are verified, not only by Divine testimony, but by the attestation of human history. This is a vital fact to keep ever in mind, especially in this day, when the integrity of the Scriptures is not only assailed by infidelity, but when bold and destructive criticism would undermine the very foundations of the Christian faith. "To the law and the testimony," they bear emphatic testimony to the life and the resurrection of Jesus of Nazareth, the divine Son of

God—the two grand historic facts upon which rests the whole infinite structure of human redemption.

MAGNIFYING THESE FOUNDATION FACTS. Everywhere in the Holy Scriptures—in the Old Testament and the New—in prophecy and in history, in the Gospels and in the Epistles, in promise and in fulfillment, in profession and in practical recognition, these two facts are given special prominence, are kept in the foreground, are insisted upon and urged as vital and indispensable to the Christian system. Wherever they went preaching salvation, and Christ's death upon the cross as our atoning sacrifice, and Christ's resurrection from the dead as the earnest and pledge of eternal life to the believer, were the theme, the substance, the inspiration of apostolic teaching and testimony. And this was true in the faith and practice of the great brotherhood. Faith, the simple and earnest faith of primitive believers, fastened on these two truths and held on to them, and willingly, joyfully, fellowshiped the sufferings of Christ in view of the resurrection glory.

What the church needs today is a return to the simple, earnest and effective faith of the early disciples. We do not dwell enough on these central, fundamental, all-influential facts. Speculation, criticism, doubt, unbelief, worldliness, dulls the edge of truth, and robs these great and essential doctrines of their power to rule the heart and life.

—Homiletic Review.

Be a standy-by for the church, not merely a bystander.



## Counsel to Those Who Would Be Entirely Devoted to God

By Charles Wesley

Guard early against the temptations and dangers which might one day weaken you. Few continue as they have begun; fewer advance in virtue. There are, even in the most holy retreats, things that are almost certain means of enfeebling the soul; and it is a great misfortune, either not to know them, or when one does know them, not to guard against them.

It is impossible to set down here everything which may slacken the soul. A thousand imperceptible ways, a thousand insensible declensions, a thousand slight losses, a thousand secret snares, may occasion this.

Natural inconsistency and fickleness, lukewarmness in prayer, union with persons that are not fervent in spirit, attachment to any thing wrong, the slighting of little duties, of little faults, of the checks of an enlightened conscience; the forgetting of the reasons and motives which induced us to choose the state wherein we are; a secret disgust at our superiors; too quick a sense of some slight or refusal; too great liberty in examining the defects of our brethren; listening to murmurers; any secret unfaithfulness not acknowledged; anything done with a doubting conscience; any temptation on which we have not had the humility to ask advice; any fear of raillery in doing our duty; any slight dissipation; but above all, any secret pride; for it is this which almost always leads to the rest.

One cannot recommend too much to those who would be all devoted to God, a humility proportioned to the graces they have need of in order to advance in virtue and persevere to the end.

Temptations are sure to ring your doorbell, but you need not invite them to stay for dinner.

## GLAD TIDINGS

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P. O. Box 961, Santa Cruz, Calif.

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## Annual Business Session in Richmond

### District Council Meeting Was Well Attended

The 35th annual District Council session, held February 25, 26, and 27 in the Full Gospel Temple in Richmond, has joined its predecessors on the record of the growth and development of the Assemblies of God movement in Northern California and Nevada. Like those that have gone before it, it was a time of fellowship, good fellowship cherished by members in all parts of the District. Though there are differences in viewpoints—and what group functioning on the principles of democracy is without them?—there is a basic spiritual kinship, born of the shared experience with the Lord of Life and a common devotion to the same gospel cause.

It was good for members to gather from all points—from mountain hamlets, valley towns, and coastal cities—to get together, to pray together, to sing together, to talk together, and to listen together to the Word of God. Inspired by the same challenge, moved by the same need, and blessed together, those who attended enjoyed the District-wide gathering. The ministry of Brother Emil A. Balliet, a former San Francisco boy, long away from the West Coast for over twenty years of ministry in the Midwest, was welcomed back home to the Bay Area. His ministry every night of the convention was anointed of the Lord and inspired and helped the listeners, demonstrating the type of service he has been giving during the long absence from California. Now in North Hollywood, the Balliets are back in the comparative neighborhood of many of their old-time friends.

Probably the personnel of the District officary is of most general interest in the fellowship. Therefore it was good news that came out of the elections when Brother Gaston and Brother Haystead were returned to their offices, continuing on as Superintendent and Assistant Superintendent. But it was sad and surprising news to many to learn that Brother Thurmond would no longer be in office, for he chose to withdraw his name from those nominated for District Secretary-Treasurer. After serving in an official capacity for over 17 years, he felt it was time for him to make the change so that he might devote more time to the preaching ministry; so, though within four votes of being elected on the nominating ballot, he went ahead with his decision to retire from office. Brother Joseph L. Gerhart, pastor of First Assembly in Vallejo, was elected to the office of Secretary-Treasurer. A former Army chaplain, seeing active service in World War II, much of it overseas, and still a major in the active reserve of the Chaplain's Corps, Broth-

er Gerhart has been in varied Christian service, for he has been dean of Southwestern Bible Institute, when it was in Houston, Texas, his home city. He also did pastoral work prior to his service in the Army. His ability and personality make him highly esteemed by all who know him and will commend him to the fellowship at large as he assumes the new work to which he has been called. Any change in the District officary takes place 60 days after the District Council.

Brother Thurmond was elected to join Brother L. R. Keys as a General Presbyterian, Brother Keys having been re-elected once again to that position. The changes and re-elections in the District presbytery are noted elsewhere.

Brother Suter was re-elected Sunday school Director by popular acclaim, this procedure being taken because of the limited time. Sister Goldia Anderson, wife of the pastor of El Cerrito, was elected the new president of the Women's Missionary Council. Sister Thurmond, for the past 13 years the leader of the ladies activities in the District, did not wish her name to be presented as one of the nominees for the position; choosing to retire so as to join her husband in his travels and ministry. Sister Ferne Murray, wife of the pastor of First Assembly in Santa Cruz, who had served as secretary-treasurer for the last half of the previous year, was elected to the office.

New provisions adopted by vote of the Council in session are:

—Regular lay members of standing committees of the District Council are given the privilege of voting at District Council sessions.

—Each section is to have a Sunday school representative to assist the District Sunday school director in arranging training courses, conventions, and rallies.

—Better co-ordination of all District activities by monthly submission of plans and programs to the District officary by each department head.

—A committee is to be appointed to study home missions need. This is calculated to devise ways and means of improving the present home missions program.

—The District presbytery was charged with the responsibility of providing sufficient insurance for all District property. And pastors and trustees of local assemblies are urged to make sure that their church property is properly covered by insurance.

—Provision is made for sectional missionary representatives. Another action



makes the Assistant Superintendent the District missionary representative.

—There is to be a small committee for the purpose of surveying the plausibility and possibility of parochial schools that would be operated by churches prepared to do so.

—Candidates for ministerial credentials who have not had Bible school training will be referred to the correspondence course from the Gospel Publishing House in Springfield, Missouri. This replaces the former reading course.

—The convention went on record as approving the inclusion of ministers in the Social Security Act, provision for which is under congressional consideration.

—The conference also voted that a telegram be sent to President Eisenhower, urging him, in the interest of maintaining separation of church and state, not to send an ambassador to the Vatican. The message sent: "Our annual District Council in session assembled on February 27 in Richmond, California, representing a ministerial membership of 850 and a constituency of over 25,000, voted to express to you appreciation for your public expression of faith in God and your efforts to return our government to sound function of true democracy. We also unite in respectfully urging you not to yield to pressure

### **Committee Appointments Made By the Superintendent and Endorsed by the Presbytery For the Coming Year**

#### *Credentials Committee—*

R. J. Thurmond, Chairman

All the General and District Presbyters

#### *Camp Committee—*

E. O. Robeck, Chairman

H. D. Byram

Enoch Christoffersen

Jack Errington

R. P. Murray

L. E. Weston

#### *Glad Tidings Bible Institute Committee*

W. T. Gaston, Chairman

Atwood Foster

Oscar Arnesen

Robert Carrington

O. L. Foth

L. R. Keys

C. E. Persing

R. A. Wilson

#### *Home Missions and Church Extension Committee—*

K. M. Haystead, Chairman

C. L. Elmes

C. A. Henson

E. W. Knutson

D. H. Lehmann

L. H. Rogers

#### *Sunday School Advisory Committee—*

L. R. Anderson

J. R. Edgar

W. C. Jones

Leonard Palmer

## **Action of Credentials Committee Resulted in Many Changes and Additions to Ministerial List**

Ordained February 27

Donald E. Annas, Manteca

Gabril J. Avramenko, San Francisco

Forrest M. Beiser, Santa Cruz

Robert Cavallini, San Francisco

Hazen E. Chester, Greenville

Clarence G. Collins, Oakland

John M. Collins, Oakland

Prentiss H. Collins, Oakland

Howard G. Davis, Boyes Springs

Wilford M. Frazier, Ferndale

Guy H. Hardin, Oakland

Charles A. Hartman, Novato

Fred C. Howe, Los Gatos

Edward V. Huson, Daly City

groups by sending a representative to the Vatican. Be assured of our prayers for you personally in executing the duties of your office."

The roster count showed that there were 477 voting members registered. This number included 273 ordained ministers, 85 licensed, seven Christian workers, and 112 delegates from affiliated churches.

An impressive ordination service brought the convention to a close on Friday afternoon. Thirty candidates, two of them women, were ordained to the full gospel ministry, each one, standing at the pulpit with his hands on an open Bible, prayed for, with the laying on of the hands of the presbytery and officary, a different member for each candidate. Of interest was the fact that in one instance two brothers, the sons of one of the presbyters, R. A. Wilson, their mother and grandparents also ordained members of the District, were ordained together; the other instance, three members of another family, the Collins brothers, were ordained in succession. The credentials committee granted license to preach to 27 applicants. And 17 others were given Christian worker certificates. Two were accepted ordained from other organizations, and one was accepted back into the membership and General Council fellowship.

As the friends and loved ones gathered around those newly ordained for congratulations and well wishes, the curtain had fallen on another annual Council session, though there was yet another service on the program, a young people's gospel rally, which again filled the spacious church auditorium. In spite of the fact that many of those who had been present for the other meetings of the week were now on their way home, the added young people swelled the crowd to the building's capacity. Another annual convention had begun with a rally and ended with a rally, great gatherings of people who enjoy the blessings of the Lord.

—M. M.

Henry O. McMilin, Rockport

Leonard H. Miller, Kelseyville

Thomas M. Ming, Jr., Los Banos

Paul W. Nerger, Lathrop

Raymond C. Oliver, Weaverville

Roy F. Pennington, Modesto

H. L. Pickard, Arcata

John J. Piercy, Del Paso Heights

Elisabeth Richardson, Soquel

A. R. Schmidt, San Jose

Inez L. Scott, Oroville

Everett E. Steward, Wheatland

Philip H. Stewart, Keyes

William O. Vickery, Walnut Creek

Lewis F. Wilson, Roseville

Reuben A. Wilson, Jr., Colusa

Lawrence R. Wood, Bakersfield

*Ordination reinstated to General Council fellowship:*

Verbie L. Vaughn

#### *Granted License to Preach:*

Earnest C. Aderholt, Ceres

Otto J. Bell, Portola

Edith L. Birmingham, Winton

Grover E. Birmingham, Winton

Charlie Clark, Modesto

Manuel C. Cordova, Healdsburg

Melvin F. Crandall, Fresno

Wesley F. Davidson, Weitchpec

Charles A. Eddings, Laytonville

Marvin E. Hall, Watsonville

Gerald G. Haney, Tracy

Nina Ione Haney, Tracy

W. Lowell Hooper, Oakland

John D. Hudgins, Sebastopol

Beatrice Hudson, Yerington

Arnold L. Lawson, Cutler

Hartsell H. Morrow, Gonzales

Mrs. C. L. Paasch, Sr., Centerville

John W. Peck, North Fork

Glen Z. Perry, Honeydew

Vernita L. Persing, Richmond

Lowell I. Prinzing, Lodi

Robert S. Robertson, Richmond

Elbert A. Ross, Lovelock, Nev.

Chester H. Savage, Diamond Springs

Elmer L. Scott, Fort Seward

Jerrell Snyder, Madera

#### *Granted Christian Worker Certificates:*

Vernon A. Anderson, Vallejo

Carl R. Barton, Antioch

Agnes D. Bell, Portola

Elmo E. Boatman, Santa Rosa

Paul J. Boyd, El Cerrito

Walter D. Ealum, Martinez

James C. Foster, Modesto

William W. Foust, Walnut Creek

Lenard E. Griffis, Healdsburg

Willis R. Igo, Biola

Donel L. Leach, Monticello

Louis S. Lee, Madera

Dorothy E. Merwin, Hollister

Carl F. Miller, Vallejo

Earl K. McMilin, Antioch

Leoma Westfall, Richmond

Edgar A. Woodruff, Stockton



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K. M. HAYSTEAD  
Asst. Superintendent

## Secretary's Report to Council Session

Our records show a total of 803 ministers: 468 ordained, 234 licensed, and 61 with Christian Worker credentials. We have 53 others on the missionary list. Transferred in from other districts were 64 ministers, and 51 were transferred out during the year.

During the year Wm. Carpenter, V. A. Graham, John L. Griffin, F. T. Curry, K. C. Holaday, Helen P. Saxelid, and W. T. McMullan returned their credentials. Wm. R. Hance was received into the fellowship as an ordained minister by transfer of credentials from the International Four Square Gospel. L. E. Cruncleton was granted ordination status, and Jack Carmichael was granted special ordination, as he was entering the chaplaincy. Eight from the Glad Tidings Bible Institute were granted license upon graduation, and at the same time Carrol D. Holloway, A. M. Redding and Ronald Keskeys were granted license due to having taken pastorates. Raymond Osborn and Donald E. Stanley were granted renewal of fellowship. Helen G. Rogers, R. L. Stuck and C. J. Fuller did not renew their General Council credentials.

Carl Olson, pastor at Keyes, who with his good wife founded the work, was called home to be with the Lord. He was a member of both the Metropolitan Life Insurance and our Ministers' Benevolent Fund.

The home missions committee met on January 31, 1952, and in the late summer visited most of the home mission places in the northern section of California and in Nevada; the camp committee on February 20, 1952; the Glad Tidings Bible Institute committee on February 14 and April 19; the District presbytery on January 28, 29, 30 and February 1 at the last District Council, then again at the quarterly meetings on April 17, July 10, and November 3, 1952. The C.A. counsellors and the Sunday school committee also met at needed times in behalf of these departments. Many routine conferences were held between the District officers and with evangelists, missionaries and pastors, as well as others who were seeking advice and counsel.

A trip was made to Springfield on the pension committee work in March. Brother Gaston, Brother Haystead, Brother L. R. Keys and I attended the General Presbyters' meeting in Spring-

field in August.

The records show 200 churches are affiliated and 81 are on the associated list, making a total of 280. This is a gain of 14 over last year.

Printed copies of the treasurer's report will be given out. Suffice it to say we have had a fine year financially. The total tithe exceeded the previous year by \$2864.58; the home missions receipts exceeded by \$2275.60; and the Sunday School Department by \$2417.81. The actual subsidy for this department was only \$582.04. With this good cooperation, it looks as though this department can pay for itself this year. The Glad Tidings magazine also came out a little ahead for the first time. This was due to increase in price last year. The Glad Tidings Bible Institute and camp improvement offerings were not up to the previous year, but enough came in to meet the \$1000 loan payment and interest each month. As our District Superintendent has reported, we have been enabled to pay off over \$22,000 of our indebtedness, which leaves a balance of \$96,650 of total indebtedness. Surely we can praise the Lord for this good showing.

Sister Marie Lewis has assisted in the Glad Tidings Bible Institute Office and Sister Marjorie Maddocks and my daughter Faith have assisted in the District office. Sister Maddocks is also the Glad Tidings magazine editor as well as being our office secretary.

This past summer I missed my first camp meeting since they were started in our District in 1934, but it was due to the kindness and generosity of all of you who made it possible for me to attend

## Remember?

This is to remind the District fellowship that the special love offering for Brother Thurmond is still \$500 short of the goal that was agreed upon at the District Council. May we have an immediate response from a host of friends. Mark your offering "Special Fund."

Thank you.

—W. T. GASTON.

## The District Presbytery Since the Council Session

*The members were chosen in their own sections.*

1. Redwood ..... R. L. Neal
2. Shasta ..... Albert Rowley
3. Sacramento Valley ..... H. D. Byram
4. Lassen-Plumas ..... K. R. Carney
5. Lake-Mendocino ..... J. R. Edgar
6. North Bay ..... L. R. Anderson
7. Capital ..... R. A. Wilson
8. Contra Costa ..... G. W. Clements
9. North San Joaquin ..... K. C. Prinzing
10. Central San Joaquin, D. N. Robinson
11. East Bay ..... O. L. Foth
12. Peninsula ..... E. O. Robeck
13. Coast Counties ..... O. A. Hart
14. South San Joaquin ..... J. C. Snyder
15. Nevada ..... C. L. Elmes

Note the addition of a new section. The former North San Joaquin section was divided into its northern part and what is now known as the Central San Joaquin section.

the International Pentecostal Conference in London and to visit some of the countries of Europe. It is still like a dream, but a very real one. I shall always be indebted to you for this grand trip, and your kindness shall always be a cherished memory of our fellowship. I would be happy to show any of you the pictures I took on the trip whenever it would be possible. My being away left added responsibilities on Brother Haystead and Sister Maddocks, but some additional help was hired for this period and I found everything in good order upon my return.

It has been a joy to minister in your churches and fellowship meetings.

My family, Mrs. Thurmond and I have deeply appreciated your many kindnesses and the fellowship we have had together.

God bless each of you and keep you faithful to His call.

R. J. THURMOND.

FELLOWSHIP MEETINGS	
APRIL	
6—Blue Lake, Herlong	
13—Kelseyville, Rodeo, Oakland (Grace), Elko	
20—Vallejo (North)	
21—Dunsmuir	
27—Firebaugh, Paradise	
MAY	
4—South Fork (Bull Creek), Westwood, Berkeley	
11—Antioch, Covelo	
18—Sausalito	
19—Alturas —	
25—Redding	
29-30—Las Vegas	



## The Easter Fact

By Paul Storer  
(Junior Student)

The Easter festival is the high point in the life of the church. It can be a time of intense spiritual experience, a time of rededication and renewal of spiritual life.

As one stands on the threshold of the tomb of Joseph, he can sense that tremendous forces have been at work. It is impossible to describe one's feelings, or the facts from which these feelings spring, in any ordinary measurements of life. An intelligent Christian faith demands, however, that these facts be considered and that we at least attempt to enter into an understanding of them. We cannot ignore them. To do so would be insulting the intelligence with which God has endowed us. To deny them, on the other hand, is to insult the Spirit. Facts are facts, whether they be chemical reaction in a test tube or the spirits of men made just because of the provision made by the Godhead. There are high facts and low facts, simple facts and profound facts, earthly facts and heavenly facts. The simplest fact is to be treated with profound respect.

In the presence, then, of the Easter fact—that supreme and lofty fact of love and life, what shall be the attitudes of thoughtful men and women? What are the moods of Easter? What actions and reactions occur in the soul as we stand in the dazzling presence of the Easter fact?

Men are discovering more of nature's secrets and utilizing more of her strange forces today than ever before in all the history of the world. No one knows what will be discovered next. Ultimately it is being discovered that this universe is essentially spiritual. We do well to be bewildered in the presence of such mysteries as life and death.

What is death? No philosopher, no scientist can answer except to say that it is the absence of life, a strange new stillness of the face of one we loved. Someone has moved out. No more did we find an eager and glad responsiveness to answer us. Only the cold tenement is left, vacant and dismal. These are mysteries to bewilder the wisest. But in God, through Christ, we know that life is master of death. The age old question, "If a man die, shall he live again?" becomes answerable only as we accept the Easter fact of the resurrection from the tomb. And as we accept the incontestable facts of Easter, we can say, by faith, with the patriarch Job, "I know that my Redeemer liveth".

R. C. LOCKWOOD  
Box 795, Riverbank  
President and C. A. Editor

## Love for Another

By Ray Lockwood

Rev. 2:1, 5. *Unto the angel of the church of Ephesus, write; . . . "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."*

What a blow this charge was to the church of Ephesus! The Lord has many good things to say about these people, such as good works, hard labor, patience, a hatred for evil. In fact, this is more than can be said for many who profess Christ as their Saviour. With all this to the credit of the church at Ephesus, the Lord said, "thou hast left thy first love." What a terrible accusation to make to a church or individual! Yet this is the sin that is making the tinkling sound in some of our services today. (1 Cor. 13:3)

We are not saved long before we discover that the devil is still alive and active. Because of this, we find many believers that do not have this love that is so vital.

The Apostle John knew that it was not always easy to have love one for another; so he said love one another for the truth's sake. Not because we are loved, not because all our associates are loveable, but *for the truth's sake*. That we might not be as sounding brass or a tinkling cymbol to the world, as well as our brethren. Let us, as Paul did, put under our bodies and bring them under subjection lest while we have preached to others we should become castaways.

God's Word does not always please some of us, because it points out sin, hidden or otherwise, in our lives. Though the Word's revelation of these sins always hurts, thank God it always makes plain to us the way of escape.

The blaring sin of the Christian today is his lack of love. John says, "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another." 2 John 5.

# Christ's Am

## D-Caps in Conference

Raymond H. Lockwood attended the national conference of D-CAP's held in Springfield, Missouri, February 24-27. Presidents met for an intensive seminar and planning session. Details of the new long-range evangelism objective for youth work across the nation were discussed and plans for 1953 national C. A. Day previewed.

C. A. presidents learned at the conference that the entire C.A. program has been put on a new quarterly emphasis basis. The spring quarter opens the C.A. year. With national C.A. Day scheduled for April 26, it becomes the opening rally of the new C.A. year.

The word *look* has been chosen for this year's slogan. It will be tied to the special emphasis of each of the four quarters: *look* into the Word; *look* for opportunities for Christian service; *look* unto the field; *look* into your life. The presidents watched a presentation of the *look* theme which is to be included in the program material sent to all churches for C.A. Day. Other material sent to the churches will include metal *look* pins and a poster calendar for the entire 1953-54 C.A. year.

The D-CAP conference is but one of the many activities on local, district, and national levels conducted by the national C.A. Department.

Since the services of the national youth department depend upon C.A. Day offerings, we will serve the interests of our own young people by giving our wholehearted support. Let's have 100 per cent response in the churches of our district!



BERTIE WAFORD is president of Rodeo C. A.'s.





**TWO IN ONE.** Here we have two presidents in one family, the Ropers: Kenneth of our Glad Tidings Bible Institute group, while Melba is leader of the Santa Rosa young people. (We want the pictures of every local president.—R. L.)

## WRECKERS

I watched them tearing a building down,  
A gang of men in a busy town,  
With a ho-heave-ho and a lusty yell,  
They swung a beam and the side wall fell.  
I asked the foreman, "Are these men skilled  
As the men you'd hire if you had to build?"  
He gave a laugh and said, "No, indeed!  
Just common labor is all I need.  
I can easily wreck in a day or two  
What builders have taken years to do."  
I thought to myself as I went my way,  
Which of these roles have I tried to play?  
Am I a builder who works with care,  
Measuring life by the rule or square  
Am I shaping my deeds to a well made plan  
Patiently doing the best I can?  
Or am I a wrecker who walks the town  
Content with labor of tearing down.

—H. S. Sharp

## Greetings From Rodeo

The Lord has been good to us in Bethel Tabernacle in Rodeo. Our C. A. group is growing in number. We thank God for this, but we rejoice even more that we see a definite spiritual growth as well. At a recent C. A. service, several young people were baptized in water. We believe that other groups would enjoy such a service too. In early February we had Brother Lockwood speak for us. The presence of the Holy Spirit could be felt in the service and souls were saved and young people sought more of the things of God.

—BERTIE WAFORD.

## Well, Why Don't We?

(A parable by Hugh Price Hughes entitled *The City of Everywhere* may make Christians squirm a bit and feel uncomfortable, but it will do some good if we catch on. It follows.)

I arrived there early one morning. It was cold; there were flurries of snow on the ground, and as I stepped from the train to the platform I noticed that the baggageman and the redcaps were warmly dressed in heavy coats and gloves, but, oddly enough, they wore no shoes. My first impulse was to ask the reason for this odd practice, but I repressed it. I passed into the station and inquired the way to the hotel. My curiosity, however, was immediately enhanced by the discovery that no one in the station wore shoes.

Boarding the streetcar, I saw that my fellow travelers were likewise barefoot, and upon arriving at the hotel I found the bellhop, the clerk, and all the people had on no shoes. Unable to restrain myself longer, I asked the ingratiating manager what the practice meant.

"What practice?" said he.

"Why," said I, pointing to his bare feet, "Why don't you wear shoes in this town?"

"Ah," said he, "That is just it. 'Why don't we?'"

"But what is the matter? Don't you believe in shoes?" I queried.

"Believe in shoes, my friend? I should say we do. That is the first article of our creed—shoes! They are indispensable to the well being of humanity. Such cuts, sores, and suffering as shoes prevent—it is wonderful."

"Well, then, why don't you wear them?" I asked, bewildered.

"Ah," said he, "That is just it. Why don't we?"

Though considerably nonplussed, I checked in, secured my room, and went directly to the coffee shop and deliberately sat down by a friendly-looking man who likewise conformed to the convention of wearing no shoes. When we had finished eating, the first thing we noticed on walking out of the hotel was a huge brick building. To this he pointed with pride.

"You see that?" said he. "That is one of our outstanding shoe manufacturing establishments."

"A what?" I asked in amazement. "You mean you make shoes there?"

"Well, not exactly," said he a bit ashamed. "We talk about making shoes there and, believe me, we've got one of the best and most brilliant speakers you have ever heard. He talks most thrillingly and convincingly every week on the great subject of shoes. He has a most persuasive and appealing way. Just yesterday he moved the people profoundly with a sermon on the necessity of shoe-wearing. It was really wonderful!"

"But why don't you wear them?" said I insistently.

"Ah," said he putting his hand upon my arm and looking wistfully into my eyes, "That is just it. Why don't we?"

Just then we turned down a side street, and I saw through a cellar window a cobbler actually making a pair of shoes. (You see, there are a few spiritual cases where preaching is practiced.) Excusing myself from my friend, I burst into the little shop and asked the shoemaker how it happened that his shop was not overrun with customers.

Said he, "Nobody wants my shoes. They just talk about them."

"Give me what pairs you have ready," said I eagerly and paid him thrice the amount he modestly asked. Hurriedly I returned to my friend and said, "Here, my friend, one of these pairs will surely fit you. Take them, put them on, they will save you untold suffering."

But he looked embarrassed. In fact he was well nigh overcome with chagrin.

"Thank you," he said politely, "But you don't understand. It just isn't being done. The front families—well, I—I—"

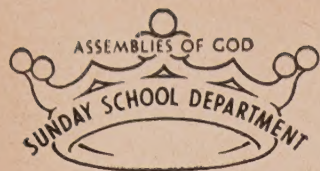
"But why don't you wear them?" I asked, dumfounded.

"Ah," said he, smiling with his accustomed ingratiating touch of practical wisdom, "That is just it. Why don't we?"

Coming out of "The City of Everywhere" into here . . .

We should read at least a chapter of the Bible each day—We should start each day on our knees—our devotion to Christ demands that we give more systematically to missions. We should be more faithful to the midweek prayer meeting—we should speak to that neighbor about his soul—we should write that letter of apology. We should—Well, why don't we?





L. W. SUTER  
District Sunday  
School Director

## Examining the Sunday School

By Wayne Fagerstrom

*"And Ezra the priest, with certain chief of the fathers . . . sat down in the first day of the tenth month to examine the matter."—Ezra 10:16.*

In Sunday school work it is well to "sit down and examine the matter" occasionally. It is imperative that we have the purposes and objectives on the Sunday school clearly defined in our minds to be successful in this great ministry. As we begin to examine this Sunday school matter, we find the logical starting point in this question, "What is a Sunday school?" Three things constitute a Sunday school, the teacher, the subject, the pupil. The teacher is the most important PERSON in the Sunday school, the subject is the most important PART of the Sunday school, and the pupil is the most important PURPOSE of the Sunday school.

### The Teacher

The teacher is the most important person in the Sunday school because he stands between the subject, which is the Word of God, and the pupil as God's point of contact to communicate the truth of the subject to the pupil. Only by knowing God well can the teacher understand the subject, and only by knowing the pupil well can the teacher understand how to stimulate a desire in the heart of the pupil for the subject. Not until he does these two things is the teacher fulfilling his responsibility to the Sunday school.

### The Subject

The subject is the most important part of the Sunday school because without the subject, the Bible, there would be no need of a teacher or reason for a pupil. The living Word of God is the one subject which has power to change the nature of its students. The Word of Life must be taught correctly, reverently, and interestingly to every age pupil. The Sunday school is a school that has only one textbook, teaches only one subject, the teaching of which can produce eternal results in the lives of the ones taught. Luke 8:11 says, "The seed is the Word of God." If this good seed of the Word is recognized as the subject to be taught in the Sunday school, then the Sunday school will be like the fruit-bearing tree described in Genesis 1:12, "whose seed is in itself." The Sunday school will then produce

and reproduce perpetually if the good seed is always taught in it.

### The Pupil

The pupil is the most important purpose of the Sunday school because the Sunday school exists for the pupil, not the pupil for the Sunday school. When, through the careful teaching of the subject, the pupil has been saved the Sunday school is serving its purpose of evangelism. When the pupil has then been trained in Christian doctrine and service, the Sunday school is serving its purpose of education. Every pupil in the Sunday school is a potential soul winner and a possible Sunday school teacher. What is the Sunday school? It is a spiritual institution composed of teacher, subject, and pupil. If the teacher does his part properly, the subject will be permitted to do its mighty work, and the pupil will then be caused to desire to be saved and trained to work for God, thus fulfilling the objective of the Sunday school.

\* \* \*

### TO TEACHERS

Some carve in the white gleaming marble  
The things that in fancy they see;  
Some fix them with canvas and color,  
And bring them to you and to me;  
Some guide with "thou shalt" and "thou shalt not";  
Some seek to inspire with song;  
You build with subtler material,  
The traits that shall make the race strong.  
When the statues have weathered and fallen,  
When the paint on the canvas is dead,  
When the precepts of priests are forgotten,  
And the songs of the singer are sped,  
You shall live in the lives you have moulded  
And led with the courage of ten.  
The Great Master Workman be with you!  
I hail you, ye makers of men!

—J. C. Harwood

You might slight the warning of conscience, but you cannot help its reward of remorse.

The torch of Christianity may be lit in church, but it does its burning in the shop and in the street.

One who tries to fool himself is only insulting the intelligence of his friends.

## DON'T BREAK THE CHAIN!



## JOIN THE LOYALTY CAMPAIGN

April 12—May 24, 1953

If your Sunday School has a tendency to suffer from an after-Easter slump, this year you can overcome the problem by conducting a Loyalty Campaign. For free and detailed information on how to keep present members and add new ones, write today to the National Sunday School Department, 434 West Pacific Street, Springfield, Mo.

A genuine Christian is the best evidence of the genuineness of Christianity.

## A Grand Convention

The Southwest Regional Sunday School Convention, which was held in the city of Fresno on March 3, 4, 5, was everything we had expected. People from all over the three districts of Northern California and Nevada, Southern California, and Arizona, which comprise the Southwest region began pouring into the convention city Tuesday morning. By the time the first service was under way Tuesday evening, over 2,500 were in the Memorial Auditorium to enjoy it. By Wednesday evening there were over 3,000 people packing the auditorium, and 2,106 people registered for the convention.

The day sessions were beyond our expectations in attendance. Nearly all of the workshop rooms were packed to capacity and many people had to attend some other workshop where they could find room.

Most of these people had never had the privilege of attending a national Sunday School convention and enjoyed it to the fullest extent. The convention team did an excellent job in presenting the Sunday school cause to the delegates.

Th next great National Sunday School Convention of the Assemblies of God will convene in St. Louis, Missouri, March 30 to April 2, 1954. St. Louis was selected because of its auditorium and housing facilities. Eleven thousand Sunday school workers are expected to attend.



# Missions

## David Renfroe Recovers

*(Brother R. J. Renfroe wrote in response to the cablegram, sent by direction of the assembled body at District Council session, assuring of prayer then and until David, their younger son, is recovered from the accident. The letter, written early in March, in Monrovia, Liberia, follows.)*

From the first Sunday after he was hurt, after many of the churches got word of the accident and had a chance to pray, David has had a remarkable recovery. Before that, from Tuesday evening until Sunday evening, it looked as though he would not survive. He was hurt Tuesday evening, February 10, riding Bob's motorbike down to the airstrip to watch two new airplanes Speed the Light had provided for Liberia and Dahomey. He did not see a steel cable stretched across the road and ran into it. The motor took the initial shock, or he would have been killed on the spot; but he suffered a bad fracture of the skull just over his right eye. On Wednesday his pulse began to drop dangerously low, and the doctors, four of them, decided upon an immediate operation to stop the flow of blood and lift the pressure of the fracture off his brain. The operation was an emergency measure, and as such was successful, but he did not respond afterwards, and on Saturday his pulse started dropping again. Arrangements were tentatively made to fly Mrs. Renfroe and David to a New York hospital for further treatment. They would have left Monday evening, but in the meantime you folk had a chance to pray during Sunday services, and on Monday morning we saw a remarkable change in David. His pulse was strong and he was alert and bright. Since that time he has not suffered a major pain even though one of his front teeth is broken off and the nerve is exposed. Except for scars on his throat and forehead, there appears to be no after effects of the accident whatever. Of course he has had to lie in bed very quietly for the past three weeks and for another week in order to allow cartilage to grow in the place where a piece of shattered skull was removed. He is getting along fine. We surely praise the Lord for His wonderful grace and mercy as manifested in His healing power.

Our work goes along slowly, but with significant accomplishments along the way. We are laying the foundation for the formation of a District Council among our national workers in the Monrovia area of the Liberian field. Last year we held the first workers conference for this end of the field. Next week

we will hold the second annual conference here in Monrovia. By this time next year, D.V., we expect to have some men ready for ordination, and then we will be able to bring the District Council into being with national leadership.

We had the great joy of baptizing 31 new converts a few weeks ago among the Bassa people and 25 new converts from among the Kpelle people. The latter tribe has been hard to reach, but God is moving in their midst, and we now have one strong Kpelle congregation and three new churches among them. All of this is the result of indigenous effort.

Mrs. Renfroe and the boys join me in sending warmest regards . . . to all.

\* \* \*

## The Coopers Get Started In Central America

*(Brother Paul Cooper writes from San Jose, Costa Rica.)*

We left Tiajuana the noon of December 29 and arrived here about four in the afternoon of the 30th. Until we were able to find our own house close to the language school, we stayed in the home of the David Kensingers. It took us a while to get situated, because we did not bring anything but our clothes. The school rents dishes, utensils, bed linens and pillow, and other needful items. One of our delays was that here one must buy the right to buy electricity, and this right to buy can only be bought on the black market. Ours cost us about \$45 gold, but we will be able to sell it when we leave.

We appreciate the language school, for the leaders have a real burden for the people of Central America, and the need is kept continually before the students, about 140 from 22 mission boards and churches. We are in class from 7:30 to 11:30 in the mornings, and average three hours of study outside of classes, some days as much as five hours.

I went to Santa Ana, El Salvador, for the biennial meeting of the missionaries on the Central American field. The presence of the Lord was very rich, and I appreciated getting acquainted with missionaries that I did not know. The Arthur Lindvalls had just arrived from the States. Sister Steelberg has been down here for some time, since before Christmas. She has been a real blessing.

San Jose has an ideal climate. We are in the dry season now. Rains will start about the first of May, probably raining most every afternoon. This republic is more advanced than the others. The people are a high class and much

cleaner. There are more Spanish people, not so many signs of the Indian population. Our children are happy. It is good that we could come here before going to another field, because their adjustment will be easier.

We appreciate so much the brethren and the assemblies of our District. They have all been so good to us in helping us to get to the field. Almost all of our support is coming from assemblies in Northern California. We do appreciate their faithfulness.

\* \* \*

Her sailing date changed four times, Sister Inez Kreiss was due to sail from New York City for India on arch 25, traveling on a freighter, the N.J. Hoegh Silverstar. Stopovers are scheduled for Beyrouth, Alexandria, Port Said, Karachi, and Bombay. Sister Kreiss's address in the field is B.C.H. Missions, Orai, Jalaun Dits., India.

\* \* \*

Sister Daisy Kennedy, who has long been a missionary to Sierra Leone, West Africa, has suffered a break in health, necessitating her to take a long rest away from her scenes of activity. She will retire to a cottage near the shore as soon as it can be provided for her.

\* \* \*

## How to Start a Life

### *The First Step How to "Make Time"*

If anyone should inquire how a life of prayer is possible, the answer is clear and unmistakable. For an attitude of prayer we must have times of prayer. The attitude is based on acts, and times of prayer are as necessary as the occasions of storage and accumulation of light, and power, and grace. Let us see to it that not a day passes without definitely going aside with God for solitary prayer.

How shall we commence? Let us start with five minutes only. Opening our Bible with a prayer for God's illumination, let us read a verse or short passage as the message of God to our souls. Then we may turn the verse into prayer and thus spend those five minutes with God. Let us do this again the next day, and again the day after. We should not go beyond the five minutes until these are fully enjoyed. It will not be long before we shall be conscious of spiritual illumination and satisfaction as we wait before God in prayer, and very soon our five minutes will be extended. We shall enjoy this time so much that the minutes will be all too short, and we shall find it possible to do that easiest of all things in the world, "make time."

It is this failure to spend a definite, even though it be short, time each day with God that is the secret of all weakness, variableness, and shallowness in our spiritual experience and service.—  
W. H. Thomas Griffith, D. D.



# Here and There

**CAMPBELL**—Evangelist and Mrs. W. R. Lamb held good meetings in March for Pastor Herbert Johnson.

**CORNING**—Evangelists Julia Peterson and Ruth Bertenshaw began a revival campaign for Pastor Joseph Harper on March 22.

**DELHI**—Large crowds attended both services of the South San Joaquin fellowship meeting held in Delhi February 16. Brother W. A. Frazier was the afternoon speaker and Brother Gaston was speaker for the evening services. The pastor is W. Earl Hubbard.

**EMPIRE**—Brother Roy Pennington is the pastor, succeeding Brother Doyle Adams, who started the church a few years ago.

**FORT BRAGG**—Report received from pastor F. T. Alford: "We have just closed a month of meetings with Evangelist Earl Henderson. Some definite experiences resulted in salvation, baptism of the Holy Spirit, deliverance from habits, and healing of the body."

**FORT SEWARD**—The church secretary, Wesley Wright, reports: "In January of this year God sent us a revival: 14 were saved and five were filled with the Holy Spirit. This was through the ministry of our new pastor, Elmer Scott, and wife. Our former pastor, O. L. Brewer, has taken the work at Alderpoint."

**GALT**—The new pastor is Delbert H. Burger, who comes to this District from Southern California. The former pastor, A. A. White, is now in evangelistic work in the Midwest and is open for meetings in Northern California.

**GARDNERVILLE, NEVADA**—The new pastor, Louis Dean, reports that the Sunday school attendance has reached 37. Brother Dean has just transferred to us from the Texas District.

**GUSTINE**—Brother J. W. Erxleben has been chosen to be the new pastor. Brother

and Sister Erxleben have had their membership transferred to us from the Northwest District. The last day of Brother H. C. Vancil's (the former pastor) ministry there, February 25, the church observed a full day of services, including an afternoon meeting, when a beautiful new parsonage was dedicated. Brother Vancil chose to end his ministry there when he had completed the new home for the church's pastor.

**LINCOLN**—The Assembly there recently closed a good three-weeks revival with Evangelist Charles Gaither of Merced. Many, including young people, came forward for salvation. The revival spirit continues. The pastor is O. C. Arnesen.

**MCKINLEYVILLE**—Pastor Chas. Kerner reports that during the four weeks of revival meetings with Evangelist Erling Saxelid, held early in the year, 15 were saved, several backsliders reclaimed, and the Sunday school attendance reached 222, an all-time high for the church.

**MERCED**—Evangelists Julia Peterson and Ruth Bertenshaw conducted Teacher's Training Course for Pastor J. C. Snyder in early March.

**MODESTO (Community Full Gospel)**—Pastor George E. Elrod writes: "I wish to report a very good revival crusade conducted by Keith Fancher, 17-year-old youth evangelist. About 25 knelt at the altar for salvation, two were baptized in the Holy Spirit, and the whole church was revived and stirred. The greatest percentage of those saved were teen-agers. March 8 our Sunday school attendance reached 172."

**MODESTO (South Acres)**—Brother J. W. Sandlin has been chosen to be the new pastor, succeeding Brother Harry Oeth. The Sandlins have returned to this District from Oklahoma.

**MOUNT SHASTA**—The fellowship meeting for the Shasta section was held there February 17. Pastor Glen Ayers of Tulalake spoke in the afternoon service. The evening speaker was Pastor William Savidge of Yreka. It is reported that two received the baptism of the Holy Spirit. The pastor is Wm. M. Austin.

**NAPA**—Brother Lester A. Fox has resigned as pastor, closing his ministry there March 15. The church has chosen Brother

Wm. R. Hance of San Jose to be the new pastor.

**NORTH FORK**—Pastor E. E. Bodenhof reports: "Brother and Sister Earl Hunt were with us for two weeks. Several were saved and one received the baptism of the Holy Spirit. They had to leave to go to the church they accepted to pastor, but the revival still continued. Five more have received the baptism and souls come to Christ almost every service. Sister Harriet Brown, Alaska missionary and her Eskimo co-worker packed the church for three nights. We are putting the finishing touches to our church, both basement and upstairs: floor sanding, varnishing, etc. Then the outside landscaping must be done. We want to dedicate the church at our August fellowship meeting."

"We also want to report that God has sent a stirring among the Mono Indians here. Many are being saved from terrible sin; one has received the baptism. They are different from many white people; they go out and come back with others just as soon as they are saved. They sing for us in Mono and then in English. Their's is only a spoken language."

**PORTOLA**—Brother L. A. Dodson has resigned as pastor. The church has chosen Brother Otto Bell to be his successor.

**SAN FRANCISCO (Glad Tidings)**—Evangelist Arne Vick began a campaign with Pastor L. R. Keys early in March.

**SAN JOSE (Evangel Temple)**—Brother and Sister A. R. Schmidt have secured the old Christian Science church on St. James Street, near First, and have opened it as an evangelistic center. The dedication service was Sunday afternoon, March 1. Pastor L. R. Keys of San Francisco was the speaker and special music was presented by the choir of Glad Tidings Bible Institute. Evangelist Michael Mastro of Florida was there for the first revival campaign.

**SANTA ROSA (Wright District)**—Evangelist Z. P. Miller recently conducted a revival campaign at the Leddy Avenue Assembly. Several were at the altar for salvation and some were healed, one a young lady delivered from a tumor under her arm. The size of an egg, it disappeared during the night. The pastor is Sister Viola N. Griggs.

**SOQUEL**—Evangelist Walter H. Smith began a campaign there on March 1. During the second week, Pastor Elisabeth Richardson reported good results, some being saved and some filled with the Holy Spirit, and that the meetings would continue for some time.

**SUNNYVALE**—Pastor E. R. Gomes reports: "Keith Fancher and Don Smith, youth evangelist and youth singer, held a successful revival meeting in Sunnyvale from March 1 to 15. Although Keith is only 17, he has had some remarkable meetings."

**UKIAH**—Pastor J. R. Edgar reported the end of February: "We have just closed a splendid three-week meeting with Evan-



**EVANGEL TEMPLE IN SAN JOSE** was opened March 1, dedicated that Sunday afternoon to be an evangelistic center. On St. James Street near First, in downtown San Jose, the church seats 550 in padded opera seats. It has a Kimball pipe organ, and the building is carpeted throughout from wall to wall. Pastor Adolph Schmidt is on the radio every day Monday through Friday from 7:05 to 7:30 p. m. on Radio KEEN, 1370 kc. His program is known as "The Family Radio Hour." (See Here and There.)



## Personal Mention

Brother HARRY OETH, who was in a Modesto hospital in a very serious condition at the time of the District Council meeting in Richmond, has greatly improved, and writes: "I am so thankful to God and all the people who prayed for me at the time of my illness. I feel it was just the hand of God that raised me up. We are trusting that it won't be long until I can be back at my work for God. I was able to go to Sunday school and church yesterday morning. Please keep praying for us."

\* \* \*

The ANDY ROWLETT family was in a terrible automobile accident Saturday night, March 7, when the family car was ripped apart and set afire by a collision south of Merced. Sister Rowlett hovered close to death for many days, and at the time of writing had shown slight improvement. The three Rowlett children, Barbara, 17; Ronald, 13; and Polly, 11, as well as a lady passenger in the car, were killed instantly. Brother Rowlett, himself in critical condition for days, appears to be on the road to recovery. Brother and Sister Rowlett pioneered our gospel work in Gardnerville, Nevada. They had but recently moved to the Merced area.

\* \* \*

Sister Henrietta Chanell, known to many in the District for her work in some of the assemblies and later in St. Helena, where she settled some years ago, has passed on to be with the Lord. She was buried in St. Helena on March 6.

\* \* \*

Brother V. ERNEST SHORES, former pastor of Calvary Temple, Oakland, and now pastor of First Assembly in Phoenix, was elected in February to be the Secretary-Treasurer of the Arizona District.

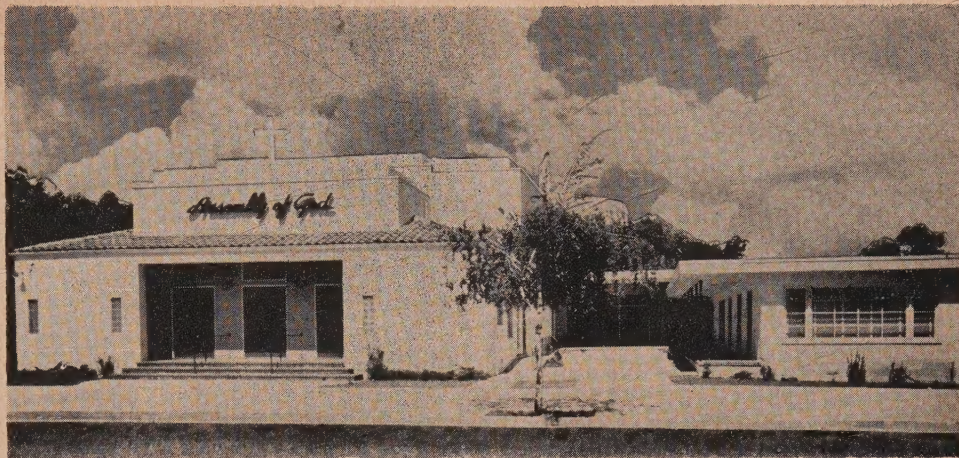
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**FOR SALE**—Mimeograph—Electric Marr E. Recently overhauled, two years old. Cost \$900. Will sell reasonably. Write Pastor Clyde A. Henson, 2030 W St., Sacramento. Phone HI 5-2659.

gelist Floyd Hoole. We enjoyed the quizzations, music and preaching, and the blessing of the Lord was on the services. The closing Sunday evening five adults knelt at the altar for salvation."

**VALLEJO (First)**—Brother Hal Hermann held meetings for Pastor J. L. Gerhart from March 9 to 13. Brother Hermann plans to return to Germany for another summer of tent meetings, which met with such good response last year.

**WILLITS**—The Lake-Mendocino fellowship meeting was held there March 9. Pastor S. S. Webster of Lakeport and Pastor F. T. Alford of Fort Bragg were afternoon speakers. Evangelist Earl Henderson was the evening speaker. The pastor in Willits is Don Morrow.



Redwood City's Church

The sanctuary was dedicated in February of 1951, six months prior to our coming as pastor. The frame, stucco construction presents a clean, modern and inviting appearance. Over the wide three-door entrance is a neon, shadow-letter sign, topped with a lighted cross. Lighted automatically each night, the sign and cross were given by the C. A.'s.

Large glass panels on the far side of the lobby reveal the beautiful simplicity of the church's interior. The auditorium seats just under 400 in new light-wood opera chairs. The walls and ceiling are of green and tan acoustical plaster, which makes for restful and worshipful environment. The carpeted aisles lead to the rostrum and choir loft at the center front. Across the entire platform, rounded carpeted

stairs graduate up from the floor level. An organ with tone chambers, mounted in the walls on either side of the rostrum, together with a fine sound system, completes the sanctuary furnishings.

Work began immediately after our arrival on the new educational wing, which connects with the original building in an L, forming a little patio in the center. Double doors open off the front and side of the sanctuary into the small chapel, which is a multi-purpose room capable of seating almost 200. Birch paneling and light-wood prayer benches proceed down each side. This makes an excellent prayer room. All of the walls save one are built with staggered studs and sound proofing to permit prayer at any hour. The front wall is glass block, with double doors opening into the patio. Forced air ventilation is provided.

Opening off the far side of the small chapel is a completely equipped kitchen, which provides for Men's Fellowships, W. M. C. activities and any other such gathering, and also serves as a Sunday school room. The Sunday school office is connected by an intercom system to the classrooms, all of which have Venetian blinds and asphalt-tile floors, and are equipped with built-in chalk boards and cork boards. Each of them looks out upon an open hall with recessed lighting, and each room has a small door to permit access by the secretary without having to enter the room.

Landscaping, and the surfacing of a 20-car parking lot complete the church's facilities. It stands for the glory of God and as a monument to the faith and faithfulness of members of the assembly. Only \$22,000 indebtedness remains. Plans are already being discussed for a second story on the educational unit, which is crowded to capacity, the Sunday school, averaging well over 300 in its 17 classes, already taxing the present facilities.

The pastor and people of Redwood City Assembly give thanks to God for their lovely church and are humbly desirous for God's continued blessing and guidance.

—Wesley P. Steelberg, pastor.

## New Arrival

Paul Rader Pipkin arrived February 19 in Oakland, weighing in at 10 lbs., 2½ oz. His three sisters join their parents, Paul and Violet Pipkin, in welcoming their big little brother to the family circle.

## For Sale at Bethany Park

Home for sale. Bargain at \$9750, over \$3000 less than appraisal. Five rooms upstairs and five-room basement apartment, over 1040 square feet floor space on each floor. Valley view. Delightful home in Christian environment. Apartment can be rented year-round. Write R. J. Thurmond, P.O. Box 961, Santa Cruz, or phone 99-W-3 for appointment.

\* \* \*

House and two lots at upper end of parking area. Four rooms furnished. \$5500. Write Claude A. Lewis, 1031 Water Street, Santa Cruz, or phone 1889-M.

\* \* \*

**HOUSE FOR RENT**—Attractive mountain home. accommodates four adults. Patios, barbecue, five minutes drive from Bethany Park. Available June, July, August. Write W. C. Peirce, Box 961. Phone 9-W-1.



## W.M.C. Report

### Given to Annual Convention

This has been a good year and all departments of the Women's Missionary Council have been productive of good works for which we thank the Lord. This was possible only because of the fine cooperation of every WMC sectional director, local officers, and those who faithfully met, rain or shine, to sew, pray, pack boxes and do the many other activities that go to make up WMC work for the Lord.

The sectional rallies and combined missionary meetings held throughout the District during 1952 were a wonderful inspiration and blessing and gave the women an opportunity to get acquainted with the missionaries and hear the needs of the field firsthand. With the assistance of Brother Leonard Palmer, District Missionary Representative, a number of one and two-day rallies were held, and a spring, with the WMC participating, at Burlingame, and two days at Westwood. In the fall, a large two-day missionary convention was held at the city auditorium in Oakland with the WMC of East Bay section, Mrs. E. Wm. Anderson, sectional director, in charge of morning and afternoon sessions of one day.

Rallies with missionary speakers were held in the following sections: North San Joaquin, Sacramento Valley, Lassen-Plumas, Capital (where home missionaries were honored) Shasta, Contra Costa, East Bay, Coast Counties, Lake and Mendocino, Peninsula, North Bay, South San Joaquin, WMC meetings were also featured at all the camps, Mineral, with Sister K. R. Carney in charge; Santa Cruz, Sister R. J. Thurmond; and Redwood camp with Sister R. L. Neal. The WMC's gave showers of linens and household articles, all kinds of notions, clothing, yardage, personal gifts and larger items.

Money came in from pledges for over \$900 for a refrigerator and stove for the Arthur Lindvalls, refrigerator and dinette set for the Paul Coopers, partial payment on a refrigerator for the Walter Ericksons and the Ralph Williams, a washing machine for the James Bakers in Hong Kong. An offering was given in one rally toward a plane for the Dewey Hales of West Africa. In response to a call for pledges for table settings of stainless steel for G.T.B.I., \$144.35 came in, as well as \$50 toward curtains or venetian blinds for one of the class rooms.

The How-to-do-it workshop held at camp meeting was a real success with its demonstrations of textile painting, rug making, nylon flowers, and various ways of making flannel-board backgrounds. Another worthwhile project



MRS. THURMOND, retiring president.

was that of making folders for the visual aids used with the Sunday school lessons. Thirteen folders for the quarter's lessons are put into a large folder with the teacher's quarterly, S. S. helps, and a yard of plain outing flannel; it is then ready for a missionary, or to send to an orphanage or a Bible school where students can use them in children's work or for teaching adults in village work.

Home and foreign missionaries and missionary children were assigned to every group in the District by the District president through the cooperation of the sectional directors.

Gifts were sent to the Pinellas Park Home, Pinellas Park, Florida; National Children's home at Hot Springs, Arkansas; orphanages and Sunday schools in Alaska and Hawaii; pastors and the Bible School in the Philippines.

Sister Marion Minogue, District WMC Secretary-Treasurer, resigned her pastorate at Hollister and, after some time in evangelistic work, took a temporary pastorate at Devils Lake, North Dakota.

Since the great distance caused a lot of inconvenience in taking care of the duties of her office, Sister R. P. Murray of Santa Cruz has been helping since June.

Missionaries who have visited the District during the year are: the Lawrence Borsts from Fiji; Sister Lena Hendon, Brother M. H. Luce and the Herman Winkelmanns from American Samoa; the Ovid Dillinghame, Inez Kreiss and the F. A. Merians from India; Sister Lorene Thompson, missionary to India; Everett Devines, Walter Erickson, Everett Hales, the Bob Thomas from South America; the John Tinsmans and Brother and Sister Cavaness of Indonesia; the Arthur Lindvalls from Central America and the Paul Coopers to Central America; Mildred James and Agnes Rodli from Alaska; the Wheeler Andersons, Floyd Thomases, Eric Johnsons, Dewey Hales, Ralph Coobs and Brother Simon Grant, a G.T.B.I. special student from Africa; Sister Evelyn Hatchett and the Paul Pipkins from the Philippines; Sisters Lucille Headrick, Betty Chang, and Bernice Procter, and the Al Morrisons from Hawaii; Sister John Garlock, wife of the Field Secretary for Africa; Brother W. W. Simpson, retired veteran missionary from China; Sister Peggy King, missionary to Japan, and Ray Pedigo on furlough from Japan. The Mexican orphanage needs were presented, also the work of the Far East Broadcasting Company.

As can be seen from the financial report, \$2,522.89 has been received through the District WMC office, \$1,816.34 has been paid out, leaving a bank balance as of January 7 of \$706.55, of which \$482.20 is the General Fund, \$194.35 for curtains and table settings for G.T.B.I. (some of this has been designated for table settings for missionaries) and \$30 in building fund for a display room.

*"We minister as unto Christ," and "What your hands find to do, do it with thy might."* The WMC is the HEART OF THE CHURCH WITH A HEART FOR MISSIONS.

MRS. R. J. THURMOND, *pres.*

SECTION	DIRECTOR	ADDRESS
Capital	Mrs. Oscar Arnesen, Box 442, Lincoln, Calif.	
Coast Counties	Mrs. Ferne Murray, 219 Garfield St., Santa Cruz	
Contra-Costa	Mrs. G. W. Clements, 22 Water St., Pittsburg	
Central San Joaquin	Mrs. F. L. Cook, Box 817, Oakdale, Calif.	
East Bay	Mrs. Flossie Kaufman, Box 1257, Newark	
Lake & Mendocino	Mrs. Floyd Fultz, Rt. 1, Box 835, Lakeport	
Lassen - Plumas	Mrs. Maude Colter, Box 785, Westwood	
Nevada	Mrs. H. G. Rannels, Box 163, Carson City, Nev.	
No. San Joaquin	Mrs. Warren Hull, 1122 Wall St., Tracy, Calif.	
North Bay	Mrs. L. R. Anderson, 808 So. Davis St., Santa Rosa	
Peninsula	Mrs. W. P. Steelberg, 1746 Virginia Ave., Redwood City	
Redwood	Mrs. Dorothy L. Von Patten, 1919 4th St., Eureka	
Sacramento Valley	Mrs. H. D. Byram, Box 706, Redding	
Shasta	Mrs. J. C. Jorgenson, Box 101, Dunsmuir	
So. San Joaquin	Mrs. J. C. Snyder, 1320 W. 22nd St., Merced	



## At the Convention

The annual Women's Missionary Council meeting was held on February 24 at Richmond in the Full Gospel Temple. Interesting reports were given by the various sectional directors, foreign missionaries were introduced and spoke of their fields of work; and a good number of home missionaries present thanked the WMC's for Christmas boxes and told of blessings received. Mrs. Ferne Murray presented an inspirational message. The missionary speakers were Sister Lydia Graner from South India and her co-worker, Sister Mildred Ginn. A love offering was taken for the president and secretary-treasurer. At a meeting of the directors, several projects were given out, and it was recommended that refrigerators, stoves and appliances given to missionaries be designated for the station and left there. Missionaries present were Brother and Sister Al Morrison who are returning to Hawaii August 31; Sister Rhiles Fowler, returning to Brazil in December; Brother and Sister Walter Erickson, returning to Peru; Brother and Sister Ovid Dillingham, who are preparing to go to Fiji in the summer; and Brother and Sister Vallance Baird from Singapore.

Mrs. Goldia Anderson and Mrs. Ferne Murray were elected president and secretary-treasurer respectively by the District Council in session for the next two years. Send all offerings to Mrs. Ferne Murray, 219 Garfield Street, Santa Cruz, Calif., and requests for information, projects or reports to Mrs. Goldia Anderson, Box 574, El Cerrito, Calif.

It has been a joy to work with the Women's Missionary Council since its beginning in this district. I will never forget the wonderful blessings we have enjoyed together with our dear missionaries and Christian workers. God bless you all.

MRS. R. J. TURMOND.

The reward of a thing well done is to have done it.

He who swells in prosperity will shrink in adversity.

When a man keeps all his blessing he loses them all.

(Continued from back page)

Ineffable that glory; as it shone,

Like to the radiance of the Great White Throne,

Precipitate, demons of darkness fled,

And lost souls, to the confines of the dead.

While through the open gates and broken bars,

Toward realms of light more fadeless than the stars,

The Prince of Life a host of captives led  
From out the night and bondage of the dead.

—Anon.

# Current Signs

ITEMS OF INTEREST BY ALBERT J. LEBECK

## TV Tape Records

Television programs soon may be recorded electronically on a thin strip of metallic coated tape instead of on photographic films. Several firms are in advanced stages of development of video recording on tape, an extension of the familiar home tape recorder. It will be the first time since the invention of motion pictures that they have been recorded on any medium other than chemically processed photographic film. Man has been able to record words and deeds photographically, and now he can do it magnetically; he is able to make recordings of sight and sound. How much more so can God record our every word and deed.

## Mosque in U. S. Capital

A mosque and Islamic center is being built on swanky Massachusetts Avenue, on which many of the finest embassies are located in Washington. The building, which scholars say is the first mosque in North or South America to fill all Moslem traditions, has a two-fold purpose: to provide a place of worship for the capital's 1,000 or so Moslems, and to give Americans a chance to understand Moslem culture. The mosque itself, with a 152-foot minaret, will not be completed until later this year.

At the present time Sacramento has the distinction of being the only city in the Western Hemisphere with a Moslem mosque. Lacking minarets, the structure, erected in 1947 at a cost of \$100,000, does not fill all Moslem requirements, but is the closest thing to one in the Western Hemisphere.

## Fortune Tellers

According to *Saturday Evening Post* there are now some 80,000 full-time fortune tellers in the United States. The estimate, considered conservative, is based on a statement of a professional magician said to be America's leading authority on soothsayers. According to estimates of the Better Business Bureau, Americans spend \$200,000,000 a year in an effort to know the future.

## Germ Warfare

Dr. Brock Chisholm, Director-General, World Health Organization, declares known forms of biological warfare have made atomic bombs obsolete. "A small country with a couple of bacteriologists and a few fanatics to act as distributors is just as powerful as the largest country in a military sense." Antichrist can arise out of a comparatively small country and yet could control the world IF he can control germ warfare or some other means of mass destruction.

## Gospel on a Shoestring

On a nation-wide scale, the average church spends only \$9,181 a year to run itself and gives \$2,492 to benevolences. And the average member gives only \$30.58 a year to his church. For America's 82,500,000 church members that is a total contribution of only two and a half as much as is paid for cigarettes. It is interesting to consider what might be done to turn the tide of iniquity, Communism, and unbelief if all the Christian people were faithful to tithe; the preaching of the gospel would soon reach to the uttermost parts of the world.

## Nearly 2,000 Juveniles Handled

A. T. Folsom, acting superintendent of the Sacramento County Juvenile Hall, reported that 1990 boys and girls were admitted to the institution during 1952. Runaway boys topped the list of offenders, while auto theft and burglary were the next in number of offenses.

## Buddism in California

More than 300 delegates attended a Buddhist convention in Sacramento in their church on O Street. This was the fifth such gathering of the young Buddhists.

## Scriptures Circulate

Close to 25,000,000 Scripture publications are circulated each year by the United Bible Societies throughout the world. These average around three and a quarter million New Testaments, two and three-quarter million whole Bibles, and the rest in Scripture portions. It is only a guess, but it is ventured that the Bible publishing houses put out another five million copies of Scriptures each year. Thirty million Scriptures publication annually is a vast amount of seed-sowing, but not nearly enough in a world of 2,400,000,000 people.

## Running To and Fro

The United States motorist is really on the move. The American Automobile Association in a news report says it never has seen anything like the way Americans are vacationing. During the year, the report says 66,000,000 people will climb into 22,000,000 cars and set out to see the sights, including relatives. On the average, each car will travel 1,200 miles in 11 days. Each of the three occupants in each car will come home minus \$140 he started with. This adds up to \$9,240,000,000 a year spent by automobile vacationists alone. In 1951, the latest figures available, show 42,682,591 cars. These burned up 32,250,000,000 gallons of gasoline as they traveled 392,994,000,000 miles.



## THE CHRIST VICTORIOUS

One day, in Satan's realm—the dark domain,  
Where souls of dead, in chains of death, remain—

The Prince of Darkness, boastful, spake aloud

To his abject, imprisoned, awestruck crowd:

"Hearken, ye spirits! Lo, I bring this day  
Another victim, bound, beneath my sway:  
Jesus the Nazarene, the master fraud—  
Who proudly claimed Himself the Son of God!

I laid the snare, which the imposter caught,

And to the tree of shame the boaster brought;

And now between two thieves He helpless hangs,

In death's dissolving and resistless pangs.  
You shall behold Him pass through Hade's door,

To walk among the living—nevermore!  
My power shall hush the archpretender's breath,

And bind Him, hopeless, in the realms of death."

Then Hell itself in fear began to quake,  
And in alarm, thus to the devil spake:

"Jesus! Dost thou not fear that mighty name?

And is this Jesus—Nazarene—the same  
Who once cried, 'Lazarus, come forth!' and swift

The bands of death were loosed, his fetters rift,

And through thy gates impassable he broke,

So soon as that almighty word was spoke?  
Let but that Jesus once invade these halls  
And in that hour thy boasted empire falls!  
What if the victim thou dost proudly claim

Shall as the victor bring thy pride to shame?"

While Hell thus spake, a voice like thunder rolls

Throughout the realm of death's imprisoned souls:

"Life up your heads, ye everlasting gates!  
The King of Glory at your entrance waits."

Then Hell inquires: "Who is this glorious King?"

And with answer all its chambers ring:

"The Lord of Hosts—strong to—subdue all foes,

Mighty in battle—none can Him oppose."  
Then, in the realm of death's unbroken shade

Appeared the Conqueror, in light arrayed.  
It was as though in crimson and in gold  
The splendor of a thousand suns had rolled

Their mingled glory in one matchless beam,

And lit up death shade with the lustrous gleam.

(Continued on page 15—inside)

Spring

# C. A. CONVENTIONS

Main Speaker

Bobby Clark

Youthful evangelist with a message for Youth

Convention theme

## YOUTH MARCHES ON!

April 20-21

Reno

Glad Tidings Church

All day Sunday

and Monday

April 22-23

Red Bluff

Bethel Temple

Wednesday Night

All Day Thursday

April 25-26

Merced

Fairgrounds Auditorium

All Day Saturday

Sunday afternoon and

evening

## GLAD TIDINGS BIBLE INSTITUTE

will bring special music

# Youth, Let's Go!